



VIRORVM · CONGRESSVI
OMNIVM · GENTIVM
DE · FIDE · ET · ORDINE
INSTITVENDO
COMMVNITER · DELECTORVM
AD · CONCILIUM
EPISCOPALE · ECCLESIARUM
CATHOLICARUM
VETERUM
EUROPAEARUM
EPISTOLA

"Ἴνα πάντες ἐν ᾧσι, καθὼς σύ, πάτερ, ἐν ἐμοὶ καὶ γὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἐν ᾧσιν, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

Ut omnes unum sint, sicut tu Pater in me, et ego in te, ut et ipsi in nobis unum sint, ut credat mundus, quia tu me misisti.

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.



REVERENDISSIMO DOCTORI GERHARDO GVL
ARCHIEPISCOPO TRAIECTI AD RHENVM
CONCILII EPISCOPALIS ECCLESIARVM CA-
THOLICARVM VETERVM EVROPAEARVM
PRAEFECTO ATQVE REVERENDISSIMIS FRA-
TRIBVS IN DOMINO DILECTIS VIRI AB VNI-
VERSO ECCLESIAE EPISCOPALIS AMERI-
CANAE CONVENTV AD CONLOQVIVM CVM
ECCLESIIS CATHOLICIS VETERIBVS HABEN-
DVM DELECTI SALVTEM :

*Gratia vobis et pax a DEO Patre Nostro et
Domino IESU CHRISTO!*

IN universo Ecclesiae Episcopalis
Protestantis Civitatum Foederata-
rum Americanarum Conventu Cincin-
natopoli mense Octobri anni Domini
MDCCCX habito, aliquot viri designati
sunt qui et Congressum, si quidem
possent, a toto orbi terrarum convoca-
tum efficerent ad quaestiones eas per-
pendendas quae ad Fidem Ordinem-
que Ecclesiae pertinerent, et omnes
Societates Christianas quae Dominum
Iesum Christum ut Deum et Salva-
torem confiterentur, rogarent ut ad



TO THE MOST REVEREND DOCTOR GERHARD GUL, ARCHBISHOP OF UTRECHT, UTRECHT, HOLLAND: PRESIDENT OF THE COUNCIL OF BISHOPS OF THE OLD-CATHOLIC CHURCHES IN EUROPE, AND TO THE MOST REVEREND AND RIGHT REVEREND BRETHERN OF THE COUNCIL:

Beloved in the Lord: Grace be to you, and peace from GOD our Father and the Lord JESUS CHRIST!

AT the General Convention of the Protestant Episcopal Church in the United States of America, held in Cincinnati, in October, 1910, a Commission was appointed to effect, if possible, a World Conference for the consideration of questions relating to Faith and Order in the Church, and to ask all Christian Communions which confess our Lord Jesus Christ as God and Saviour to coöperate with us in arranging for and conducting such a conference.

We send you, with this, printed

talem Congressum ordinandum et administrandum una cum nobis operam conferrent.

In libellis impressis quos cum hac epistola mittimus, quae res, quo animo, qua spe Conventus noster Universus egerit, quam vim, quae proposita Congressus ille habeat, quo munere nos qui designati simus fungi oporteat amplius explicatur. Omnes quidem Societates Christianas in toto orbi terrarum conditas viros e numero suorum legaturas speramus qui una cum nobis atque cum ceteris designatis viris ad praeparandum Congressum illum agant.

Propterea vos Concilium Episcopale Ecclesiarum Catholicarum Veterum Europaeorum ea qua par est observantia rogamus ut hoc proposito benigne considerato aut eodem aut alio modo viros aliquos designetis qui Catholicorum Veterum vel Europaeorum vel adeo omnium, si fieri potest, in qualibet orbis parte commorantium

leaflets showing more fully the formal action taken by our General Convention; the spirit which animated it; the nature and purpose of the proposed Conference; and the special work of our own Commission. It is our earnest hope that representatives may be appointed by every Christian Communion throughout the world, to act with our own and other Commissions, in preparing for such a Conference.

Our Commission therefore now respectfully asks you, as the Council of Bishops of the Old-Catholic Churches in Europe, for your favorable consideration of this project, and that you will appoint a similar Commission, or other form of deputation, representing the Old-Catholics of Europe and, if possible, of the world, to coöperate in the promotion of the proposed Conference.

Some of the considerations which have moved us are these: Our hearts are forever protesting more and more

rem gerentes in Congressu illo instituendo nobiscum laborent.

Pluribus huc impellimur causis. Dissidia enim Corporis Christi, cum nefasta tum stulta, magis magisque nos excruciant. Haec Deo caritatis pleno dolorem faciunt; voluntati eius adversantur; Domini nostri ipsorum verborum vi obstant et consilio sententiaeque repugnant quibus ille precatus est ut omnes qui in eum credant ita manifesto unum sint ut mundus quoque credat. Nam tantum abest ut Ecclesia eius sic divisa ceterum mundum ad Fidem Christi convertat, ut suam vitam ab oppugnationibus eius defendere vix possit. Hoc igitur rerum statu non iam nos esse contentos oportere arbitramur. Cum enim Christianos quamvis divisos de universa veritatis Christianae vi novo modo consentire gratis animis videamus, discordiarum tamen illarum quae de formulis Fidei et Ordine Ecclesiastico adhuc nos secernunt oblivisci non possumus. Quia

strongly against the existing divisions in the Body of Christ. We see both their sin and their folly. They grieve the God of Love; they oppose His will; they resist the spirit and hinder the purpose of our Lord's own prayer, that they who believe in Him may be so manifestly one that the world may also believe. For His Church, so divided, is wholly impotent to convert the rest of the world; she is hardly able to defend her own life vigorously against its attacks. We feel that we ought not to be contented any longer with things as they are. We are thankful to see among separated Christians a new consciousness of unity in the Spirit of Christian truth in general; but we are also compelled to see the differences which still separate us along the lines of a formulated Faith and of ecclesiastical Order. It is these formal differences, and not any lack of the right spirit, which are the real obstacles to closer ecclesiastical reunion. There-

igitur externis his tantum discrepantiis neque sensus recti inopia prohibentur Ecclesiae quin artius coniungantur, hoc summum esse tempus credimus ut et impedimentis his aperte fortiterque obviam eamus et, si modo Deus nos adiuvet, aliquid efficiamus ad ea removenda vel minuenda. Illis credimus tale propositum acerrime sustinendum esse qui Catholicam et Fidem et Ordinem sibi asserant quae, si veram et perennem gratiam de externis rebus inter nos reconciliare velimus, maxime necessariae sint. Ut in libello nostro diximus, artioris concordiae initium sic fieri posse credimus, si cum ea de quibus consentimus tum ea de quibus dissidemus dilucide explicentur penitusque disceptentur atque tantum nos inter nos cognituros sperari posse si animis benevolis et patientibus coram consulamus et ob eas causas tali congressu nos primum gradum ad communitatem facturos esse.

Magnitudinem sane propositi et

fore, we are convinced that the time has now come to face these obstacles more frankly and courageously, and do something, if we can, under God's own guidance, to remove or reduce them. We are convinced that they who claim to have the Catholic Faith and Order which are indispensable to a true and lasting external reunion, ought to be most forward in such a project. We are convinced that "the beginnings of closer unity are to be found in the clear statement and full consideration of those things in which we differ, as well as those things in which we are agreed;" that "our one hope of mutual understanding is in taking personal counsel together in the spirit of humility, love and forbearance;" and therefore that "such a Conference is the next step toward unity."

We realize fully the magnitude and difficulties of such a project. We know that it is uncertain when such a Conference can be effected. The results

difficultatem bene intellegimus, neque incertitudinem temporis Congressus convocandi, incertitudinem eventus illius, periculum irritae concertationis nescimus. At animus his ipsis quae credimus nobis augetur. Ipsius enim Domini nostri voluntate haec agimus neque quidquam est quod Deo auctore effici non potest. Hinc persuasissimum est nobis multum boni ex Congressu quamquam alio genere vel modo vel tempore eventurum esse atque nunc intellegere possumus. Nam ille Grotius etiam dixit quondam :

“ Non desinam ea moliri quae ad pacem Christianorum pertinent.” * “ Et quid si spes nunc nulla sit, nonne etiam futuris aetatibus arbores serere debemus? . . . quod si nihil obtineamus, aliud quam ut minuamus odia . . . inter . . . Christianos, nonne hoc et labore aliquo et offensis quorundam emendum est? ” †

* *Fratri Ep.* 383, p. 864 (*ex Typ. P. et I. Blaer, Amstelodami, MDCLXXXVII*).

† *Ibid.* 491, pp. 895, 896.

are equally uncertain. There is the danger of mere fruitless controversy. But our courage is in these convictions: We are acting in our Lord's own Spirit; nothing is impossible with God. Therefore we are convinced that much good must come of such a Conference, even though this may be in forms and ways and days which we cannot see now. Even Grotius once said, "I shall never cease to do my utmost for establishing peace among Christians. . . . If there were no hopes of success at present, ought we not to sow the seed which may be useful for posterity? . . . Even if we should only diminish the mutual hatred among Christians, would not this be worth purchasing at the price of much labor and reproach?"

We call your further attention to the fact that what is proposed is only a Conference, and nothing more, "for the purpose of study and discussion, without power to legislate or adopt

Hoc quoque velimus ut animadvertatis, nos nihil amplius quam Congressum proponere qui “rerum inquirendarum et disserendarum causa sed nulla vi legum seu consultorum faciendorum” convocatur; id est, hic Congressus nullo modo eas Ecclesias obligare potest ex quibus viri aliqui designati sunt. Sed multum efficietur si Ecclesiae ita a Congressu movebuntur ut ipsae postremo perficiendam esse Corporis Ecclesiastici Communionem publice censeant.

Propterea animus Congressus maioris momenti quam Congressus ipse est. Plene cumulateque praeparanda est via. Pro nobis atque omnibus Christianis vestras preces rogamus ut nos ignorantiae, superbiae, praeiudicataeque opinionis paeniteat; et ut saepe ad hanc quaestionem perpendendam cum pietate et amicitia sine pompa conveniamus; et ut Dominus quo tempore et modo velit communionem illam rursus concedat de qua et Filius eius

resolutions." In other words: The Conference cannot commit in any way the Churches represented. But much will be accomplished if the Conference shall so influence the Churches, that they themselves shall at length take official action more favorable to complete organic unity.

More important, therefore, than the Conference itself is the spirit in which it will meet. The way must be fully prepared. We ask your prayers for us and for all Christians, that we may repent of our ignorance, pride and prejudice; that we may come together often and informally for affectionate personal counsel in this matter; and that God, in His own time and way, will give us again that unity for which His Son prayed, and for which, therefore, it is our duty, also, to pray and labor without ceasing.

Hoping for a favorable reply from your Most Reverend and Right Reverend Council of Bishops, and com-

precatur et nobis sine intermissione et precandum et laborandum est.

Dum igitur vos, Reverendissimum Concilium Episcopale, proposito nostro favere responsuros speramus, nos, fratres vestri in IESU CHRISTO et vos et causam nostram sanctam Dei boni benevolentiae commendamus. Valet.

✠ CAROLUS P. ANDERSON, D.D.
EPISCOPUS CHICAGINIENSIS, PRAESES VIRORUM DESIGNATORUM. 1612 *Prairie Avenue, Chicago, Illinois, U. S. A.*

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DELECTI AD
ECCLESIIAS
CATHOLICIS
VETERIBUS
SCRIBENDUM

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mending both you and our holy cause
to God's good blessing, we are,
Your Brethren in JESUS CHRIST,

✠ CHARLES P. ANDERSON, D.D.
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Quicumque huius libelli exemplaria voluerit, scribam,
Robertum H. Gardiner, Gardiner, Maine, U. S. A.,
per epistolam adeat.

Copies of this letter may be obtained from the Secretary, Robert H. Gardiner, Gardiner, Maine, U. S. A.